

Rice and Blanchard's Debate on Slavery.

Nature purges herself of her violated laws, and the time has come for the stern application of the means. Slavery demands not a prosecutor but an executioner. If the injuries we have received at its hands fit us for the task, we are content to yield to the demands of fate. If we shall be found an uncompromising enemy of slavery—if our faculties, whatever they are, are sharpened to the searching out its dark hiding places, to the sparing of neither church nor state, nor hoary custom; or of the sophistry, cant, or hypocrisy which labors to shield it; let slaveholders thank themselves for maturing us in the school of their own wiles, for the determination which leads us on in this eternal war!

Against Mr. Rice we have not the least ill feeling. To be sure, we are roused at *terrors*; but then again, we know that his own conscience sits as a stern vindicator of Heaven's right, and his punishment is inevitable. If at times, then, we use words of indignation, it is in view of the injustice of the whole system of American slavery, which looms up in all its horrors, and makes us strike unconsciously through him at the world's enemy.

Mr. Rice we regard as a third or fourth rate man in general debate: as a moralist, far inferior to Fuller, and infinitely behind Wayland. When we laboriously pursue him, then, through this large volume, it is because he sums up the vulgar, current vindications of slavery; and we find it convenient to answer them here.

Mr. Rice is not a bad man. No doubt he prefers doing good to sustaining evil. He is a preacher of the doctrines of Jesus Christ. But he is not of the temperament of Paul; and he is not the spirit of a martyr. It would rejoice his inmost soul, unquestionably, to see slavery fall. He feels it to be an "evil—a sin—an iniquity" upon the spirit of his church, and the diffusion and practice of religious truth; but to attack it, would send him, as he thinks, like "a squirrel with the wind in his tail, over the Ohio!" Yet the great wrongs of slavery, if it be proven damnable—the church South stands in the same category. What, therefore, is to be done? They must defend themselves, lest a white cravat become disreputable, and the boys in the streets hoot at a black gown! This is Mr. Rice's position: it is the position of a great number of Southern Christians. We pity them from our soul! They stand the unwilling watch-dogs over a doomed flock! We would, but cannot spare them. The same impulse which makes us pity them, demands of us the sacrifice. Nature, and Nature's God call for redress. The cry of millions rings unceasingly in our ears, and the hand of destiny is upon us. We speak not in the impulse of a wild patriotism—we, and those who act with us, are not special, but general, yet the no less inevitable agents of Providence. The time in the history of the world for the overthrow of slavery is come; and no power on earth or in Heaven can stay it; for God, in the very necessity of his Being, has willed it!

Mr. Rice, having by nine stated propositions, narrowed the discussion—giving them up as lost to him, and incapable of defence, proceeds to state the question. "It is stated by the Rev. Thomas E. Thomas, a prominent abolitionist, in the following language: 'That question now in process of investigation among American churches, is this and no other: Are professed Christians in our respective connections, who hold their fellow-men as slaves, thereby guilty of a sin, which demands the cognizance of the church; and after due admonition, the application of discipline?' In order to get at slave-holding, he must have a definition. Well, what is it? He gives Paley:—Slavery is 'an obligation on the part of the slave to labor for the master without consent or contract.' Now Mr. R. is loquacious enough to know that this definition is a *petitio principii*—a begging of the question. Mr. Blanchard very truly objects to it, as a definition, because it is too general, including persons who are not slaves. For instance, children under majority, are precisely included. The definition is false in all the respects of a definition. It includes persons not slaves: it creates conditions not essential to slavery; and is untrue in its main assumption. The condition, an 'obligation,' as Paley observes, arises from crime, captivity and death; but slavery exists in America when it is not pretended that crime, captivity or debt exists.

This definition makes an essential condition, and is false. The main assumption, that slavery is an 'obligation,' is false, by the final clause, 'without consent or contract.' Now, in all cases of forfeiture of liberty by debt and crime, there is consent. And therefore, the definition, eludes itself; and is false in the main part. Captivity is not a ground of slavery, as *all new editors*, and therefore has nothing to do with it. We are not first-rate at definitions, but we can beat Paley; thus, 'Slavery is the want of obligation on the part of the slave, forced to labor for the master without consent or contract.' We throw out this as our definition of slavery: Mr. Rice is welcome to its conclusions!

Yet this is not a perfect definition of slavery; for, notwithstanding Mr. Rice's question 'is anything included in slave-holding except the claim of one man to the services of another?' a woman is frequently held in slavery only to answer the criminal lusts of the master!

We attempt therefore an improvement upon our definition: 'Slavery is the want of obligation on the part of the slave, to be subject, yet by force or law, or both, made subject, to the will of the master without consent or contract.' Mr. Rice may take our definition, or give us a better. His definition is 'rich.' By slave-holding, then, I understand, the claim of the master to the services of the slave, with the corresponding obligation on the part of the master, to treat the slave kindly, and to provide him with abundant food and raiment during life, and with religious instruction!" Page 33. Do I place Mr. Rice too low, when we call him a third or fourth rate mind? Let us paraphrase his definition; we can make it more true without departing from its form, thus:— "By slave-holding, then, I understand, the claim of the master, to the chastity of the slave, with corresponding obligation on the part of the master, to treat the slave kindly, and to provide her with abundant food and raiment during life, and with religious instruction!" We then ask, in his own language, "Are there any circumstances which can justify such a claim? or is the claim in itself sinful, and the relation founded on it a sinful relation?" Yet this is the real relation of every slave woman in America, and not a law in a single State interposes the least restraint! And in Kentucky Mr. Rice

and myself are bound to stand by with the master, and resist the wishes of the ravisher! For if the slave resist, the master may murder her; if she call on her husband, or sister, or brother, or mother, or son, to help, the master may call upon us to come to the rescue! and because we cry out against this damnable complexity of crime, in tones not altogether measured and musical to the ear of the criminal, we are very 'rash and imprudent,' and Mr. Rice is not very sure, indeed he rather thinks, we deserve to be murdered!

Mr. Rice then says: 'Let it be distinctly understood, that if slave-holding is in itself sinful, it is sinful under all circumstances, and must be immediately abandoned, without regard to circumstances.' In our review in a previous number of this paper, we proved slave-holding to be Mr. R.'s own admission. He is therefore, by his own showing, bound to immediate emancipation! He shall not escape condemnation. Now we do not assent to the rule, that a thing is right or wrong independent of circumstances. On the contrary, *circumstances* and *motives* influence more or less all human acts, and determine, to a great extent, their guilt, or goodness. For instance, some whites traveling in Africa—one of the servants took an African's word by force. The injured man rallied his party, and was coming down to kill the white company. When the whites saw the Africans coming, they flogged the servant *most unmercifully*, which at length appeased the enemy. Now the taking of few chunks of wood from a log at other times and places, would have hardly attracted notice; yet here it was just to punish him severely—nothing less would have saved life!

Now we will not say, that there is no circumstance which would justify a man in holding a slave. But we know what we say, when we declare, that we never have known a case in Kentucky, where Mr. Rice can legitimately act, where every moment of slave-holding is not sinful!

We say, that there is not the least danger in immediate emancipation in Kentucky. Reasoning *a priori*—will a man murder you because you are his friend—because you are just—because you are merciful—because you do a good action? No! Has history proved it dangerous to emancipate! On the contrary, emancipation has always, without a single exception, been *safe*. How dare Mr. Rice to assume any such false sequence, as that emancipation was dangerous! How dare he avoid the conclusion in reality! Not because it is *unsafe*, but because it would run counter to his prejudices:—'those States are bound to liberate all their slaves, and grant them the right to vote and to fill any office within the gift of the people.' Well, does he deny the right of the last proposition? Not at all! He reproaches Mr. Blanchard very justly for not carrying it out in Ohio! So that it is plain that Mr. Rice does not search for truth, but caters to the base prejudices of his audience for temporary victory!

Now, whether the African should be allowed to vote or not, is not at all material to the question, 'Whether slavery is in itself sinful?' And if they were to remain among us till doomsday, without the power of voting or filling office, we maintain that slavery is equally sinful. What sort of religion or morality is that, which says to a man, because you will not be entirely virtuous—therefore it is of no use to leave off murder and robbery? Because you lie, you may steal! Because you keep a mistress, you may therefore murder your wife, or sell your country for gold! Does not every man see the absurdity of such arguments! In Massachusetts and New York, and some other States, Africans vote; yet New York and Massachusetts dare look decent men in the face and call upon the name of the living God!

Color may be a very good reason for a negro to be in the church of Christ, for no doubt there will be a negro pew also in heaven! But when Mr. Rice comes into the arena of world-wide morality, he must lay aside his bigotry! Royer and family were entertained by the royal family of France, upon terms of social equality; and Alexander Dumas, a half-blood, is one of the most sought after aristocrats in Paris; whilst even in New Orleans a very reputable man is said to have committed perjury in order to indulge in the delicacies of legal amalgamation! So that Mr. Rice must take care else he will have the chivalry on his back—something harder to put up with than a black coat! Why then do we not advocate immediate emancipation? We do. We practice our own teaching. And having given our advice, and example, we say to weak human nature, if you won't do all the right, let us as a Sinto agree to a scheme, which will finally effect the whole right. We prefer a half loaf to no bread. We prefer freedom in 30 years, to slavery forever! If the Blacks are unfit for freedom now, the sooner we cease to cause their unfitness, the sooner it will cease! The sooner they are free, the sooner they will be enlightened; and the sooner they are enlightened, the sooner will they be capable of self-government.

We are free to confess that slavery cannot be abolished without some temporary ills, some self-sacrifice, some penal consequences. To maintain the contrary, would be to maintain that it was no violation of nature's laws, which have ever a penalty. The taking medicine is an evil, but it saves from death! If there were no violation of moral or physical laws, there were no pain, no disease, and consequently no need of a remedy! Slavery is a deadly disease: it must be cured, or the patient dies! There is no other alternative! We are now suffering its way-side calamities—all bad enough—but its catastrophe, is as certain as it is insufferable and disastrous.

Mr. Rice opposes abolitionism, 'not because it tends to abolish slavery, but because it tends to perpetuate slavery and to aggravate its evils.' Mr. Rice, this is love's labor lost! The slaveholders will not thank you for your pains! And he is confirmed in his belief by men in the free states. Yes, many men in the free states are slave-traders, cotton-planters, and sleeping-partners of slave plantations and slaves! Many are indirectly interested in slavery. Many are intently base; and some few are blinded by the calumnies of slaveholders and their parasites! If the Union shall be dissolved, it will not come of abolitionism, but of slavery. The crime is of slavery, and slavery will reap its bitter fruits!

In reply to the argument that slavery mars the marriage tie, and makes children illegitimate, Mr. Rice denies, on the ground that marriage exists of God and not of man. True, marriage is literally of the soul, and not of the human law. But when slavery separates a higher power than that of the Bible, and usurps by its will whom God has joined together, does it not stand responsible for the real outrage to the person and the spirit of the slave by taking the wife from the nuptial bed and forcing her to the master's bed of lust? And for the guilt of soul, when the separated couples are thus tempted by the strong impulses of nature, to form new alliances, whilst the

old parties are yet alive! Mr. Rice may say that Christians need not do all the law allows them to do! True, but then they're responsible by their voice and their practice, for all the crimes which are perpetrated by the facilities and *infirmities* of 'this relation.'

Slave children are neither legitimate nor illegitimate: because the law does not take cognizance of the relation of marriage in Blacks at all. But so far as marriage is a protection to children, by defining their rights, it is all lost to slave children. Neither the father nor the mother has the care of the child, even when parents may be their joint issue. And whilst the parents may be Christians, the master may be infidel; and whilst the parents may inculcate chastity, the master may play the Jesuitical seducer, or the unrestrained violator of female purity! So that Mr. Rice must give up Christian morality or yield up slavery—for they are as far apart as virtue and vice! As to the names of slaves, it is a small matter. True, masters are not in a habit of naming them just as they please; where there are causes for a different course—then the course is different! For instance, if a mother wishes to name a child after a friend or a relation, and calls him Joe, Joe will be the name, unless there is another Joe on the same place, black or white; then the child must be called something else. If the name is too long for speedy calling it is knocked down to something short. This is tyranny in small things. Slavery is nothing else.

Mr. R. then assumes the *offensive*. 'My first argument is founded upon the admitted fact, that the great principles of morality are written upon the human heart, and when presented, do commend themselves to the understandings and the consciences of all men, unless we except the most degraded.' 'But the doctrine that slave-holding is in itself sinful, has not thus commended itself to the great mass, even of the wise and good. Therefore it is not true.' We thank thee! Yes, the great principles of morality do commend themselves to the consciences and convictions of men; and we assert boldly, that slavery does so present itself as sinful. At the time of the revolution, when our own difficulties taught us, in sincerity, to examine our hearts, the conviction was unanimous, that *all men* are created free and equal, and that man cannot hold property in man. We heard then nothing of the contemptible plea that slavery is not 'in itself sinful.' It was only when we grew strong in physical force, and abandoned, and 'most degraded,' that we began to preach this heresy of conscience. Yes, slave-holding does present itself to our conscience as the greatest of crimes. For whilst we have violated, and continue to violate, many of the great precepts of Christianity and conscience, we felt that slaveholding was too bare-faced, and impudently criminal, for a reasonable share of self-respect; and therefore we abandoned it! Yes, we know some of the *secrets* of the prison-house, and we say in all candor, that we never, till within a few years, heard of a man who believed, or pretended to believe, that slavery was right. We would tomorrow submit the question to the men of the 18th, who were murderers in heart, and believe that not five men of all those thousands who were 'so degraded' would conscientiously deny that slavery is wrong—sinfully wrong.

So that Mr. Rice is caught in his own trap! We know not what the Jews did; whom the God of the universe has accepted, and whom he has rejected, no man knows or can know. But if a slaveholder can enter the kingdom of Heaven, let the vilest sinner take courage; for there is no deed so damnable but that its penalties may be shirked! We speak of willful *perpetualist* slaveholders! For we are willing to admit that there are many good men who are slaveholders. For who is without sin! There is every grade of Christianity, from the most benevolent master, denying himself the powers of the law, to him, who goes the full length of his dark chain!

Mr. R.'s second ground is: 'There never was and never can be, a man or class of men, heretical on one fundamental point of faith, or morals, and yet sound on all the other doctrines of the Bible, and on all the other important principles of morality.' But slaveholders are sound on all other parts of morality; and of consequence, slaveholding cannot be a sin. That is the sum of the argument.

Now, this is almost too deep in Theology for us of the world. Yet we venture to deny the predicate and the conclusion. Catholics hold that Protestants are vitally wrong on many leading or 'fundamental points of faith and morals.' Yet there are as many good Christians and virtuous Catholics as Protestants! And vice versa. We are astonished that Mr. Rice should have ventured upon so broad an assertion, knowing the great number of Religious sects, from the Unitarians to the Unitarians; many, in all of which sects, we trust, he is willing to admit, are good and moral men.

But if we *condemn* Mr. Rice's proposition, by excluding *faith* and putting simply great or fundamental points of *morals*; still it is by no means a logical argument. Because it assumes that slaveholding Christians are as good men in other respects as non-slaveholding Christians, which is denied. But yet, if we allow his assumption, still is the argument inconclusive; because slavery is so mixed up with law and government and the old Jewish customs, that the clearest minds, though they feel something is wrong—something 'evil'—are not capable of saying where it is, or what it is! And in illustration of this fact, we might produce many whole nations by law violating cardinal principles of morality. Even Mr. Rice is so absurd as to assert that the moral obligations of the state are different from those of the individuals of it!

The dogged pertinacity with which Mr. Rice repeats these propositions throughout his subsequent speeches is truly astonishing, and proves that he is either a very dull man, or presumes much upon the gross stupidity of his audience.

Since Mr. Rice is so reliant upon natural instincts and consciousness, for the discernment of great principles of morals, we presume that he would have some faith in the instinctive perceptions of slaves to find out who were their true friends. If so, we venture to say of the three millions of American slaves, if all had heard this debate, not one would have concluded that Mr. Rice was their friend at all—far less, a better friend than Mr. Blanchard. And if he is indeed a better friend of the slave than abolitionists, then may the Africans cry out with undying energy, 'Save us—save us, from our friends!' As to runaway slaves never hearing the gospel in Canada, if Mr. Rice rightly reads it, we venture that not a single African will ever grieve himself to death, if he never hears the gospel, in the tide of times!

Having gone through his first speech, we shall reserve for another paper the continuation of this review.

Bear your misfortunes with fortitude. 'Bear and forbear,' is good philosophy.

Public Opinion.

The buzz of the public voice, now-a-days, pierces our ears as a familiar sound.

It is a glorious sight to see the defence paid to public opinion every where, by the mighty of the earth. Is a report started in London, charging the Russian despot with new and unheard-of cruelty, in sacrificing the lives of convicts! Forthwith, palms are taken to disprove the story, and relieve the Emperor of the charge. Is his Majesty of Prussia represented as directing the commission of fiendish acts! By royal command they are authoritatively and flatly denied. So that power, encased by fortress walls and guarded by solid phalanxes of soldiery, trembles at the unseen, yet effective, mandate of public opinion, and dares not now, as of old, defy the wish, or tread down the will, of the people.

We all know how reluctantly men of caste yield up one particle of their privileges. Heretofore, they have had to be wrung from them by force, and if the masses triumphed at all, it was by dabling their hands in the blood of the titled and the noble. A new order of things is being established. The spirit of the people is going forth in our day in a spirit of humanity. It has a voice of its own. It speaks in every place, and is heard every where. None are so exalted as to be beyond its reach; none so low as to escape its influence. Poetry, in its loftiest strain; eloquence, with its electric force; the press, with its training schools of authority; the pulpit; legislative halls; courts of justice; and religion, with its pure and god-like principles—all, are giving to the spirit of humanity a power which no opposition can meet, and no selfishness corrupt.

Look where we may, *amelioration* is the unwritten law of the day. What is it that has made the Bey of Tunis proclaim in his savage home universal freedom to man? What is it that in Great Britain cries out for the unloosening of the burdens of labor, and against all social oppression? Whence comes the voice, gathering force every hour that we live, demanding freedom for the slave, and while stilling the noisy blast of war, and beating the sword into the ploughshare, proclaiming death to injustice and wrong, by the healing light and love of Heaven! It is the spirit of humanity, omnipotent as the truth of God, working on to final victory, as year after year it sweeps away some tyrant abuse, and gathers fresh strength to defeat the onset of a tyrant opposition.

And we rejoice to find in such a country as Great Britain, that there are men among the titled and noble there, who understand this spirit, and would meet it as it ought to be met. Lord Morpeth, referring to the future, as well as the present, spoke in Parliament in the following generous strain:

With reference to the continent of America, on which I just now found myself, I do not wish to include so much as any statistical deductions, which my residence there may have induced and enabled me to make, because these have been subjects of frequent discussion, and can be calculated as closely and appreciated as clearly, at a distance as on the actual spot; though I have felt sometimes that the real sight, the actual presence of our own faithful eyes, bring the truth better home to one, than the most laborious collection of documents. (Hear, hear.) I have seen the promise of the future, when placed in full view of those mighty prairies of the west, which, almost totally without an inhabitant, served in their luxuriant fertility imploringly to invite the agriculturist; when in view of those vast forests above the prairies, which promised all experience had verified the promise, that as soon as the axe of the woodman had once rung among them, as soon as the log cutter had put up his cabin, and the smoke from his chimney curled up into the air, fertile crops would take the place of a tree-covered wilderness. (Hear, hear.) I have seen the immense and wonderful valley of the Mississippi, that valley which the accomplished De Toqueville has described as the most magnificent abode ever formed by nature for man; I have felt this on the St. Lawrence, where the rapid volume of foaming waters, that the whole world could gaze upon. In all these grand scenes, I have felt that while the distance between them and us must necessarily prevent those extraordinary imports which the panic in the breasts of our protectionists anticipates, yet, that, as a very long time must elapse before that same valley of the Mississippi can number 200,000,000 of inhabitants, of which it is said to be capable, and a very long time must elapse before those woods can be cleared for the cultivation of what they are susceptible of. (Hear, hear.) I wish for a moment to mention to the House, before I cease to trespass on its attention, that notwithstanding much that I have heard, and much that I have seen, I have not returned from that country with any favorable impression of their moderate tendencies or their scrupulous attention to good faith. (Hear, hear.) Nor do I return to my home with any increasing repugnance, (loud ministerial cheer,) by which, I mean to say any diminished attachment to the aristocratic, or mixed moral principles, which were the elements of our own constitution. (Loud cheer.)

I feel that we cannot confront the example of general ease and comfort which prevail among the American people. (Hear, hear.) We all know the story of the Irish laborer, who refused to write home that he had made three times a day, because he would believe him. We cannot count on the growing aspiration of our own people; we cannot confront the onward tendencies of the age in which we live, if we do not consent to administer to and work out our aristocratic notions in a free country. (Hear, hear.) Nor do we wish to the great bulk of the aristocratic party that any of their numbers should have a disposition to come out, to promote any personal interest that may affect them individually, or to support measures for their private benefit. Still they are the representatives of individuals, but of a class, which they have been in the habit of keeping prominent in their view. There is a concealed spirit of corps among them, and a refined degree of selfishness which merges itself into generosity, and is easily mistaken for it. When we think that a party with whom we have long acted is likely to be outnumbered in their circumstances, monopoly itself, when it has secured its downfall, will be invested in a kind of sympathy, such as that we feel for the culprit when he stands at the bar. But we cannot be permitted to trespass on the general interests of the country are at stake, to indulge in any such misplaced and morbid sympathy. It is the part of true patriotism, as well as philosophy, to put the universal in preference over the particular.

We would, therefore, conjure those who belong to the aristocracy of the country, whether connected by hereditary right or landed property, to rise above any of the special interests, and to bear their part in the progressive spirit of the age.

This is something like. It shows a hope and faith worth commending. No fair crosses this nobleman's mind as to his loss of title; no selfishness blinds him to his own or other duties; no grasping disposition blinds him defy or denounce the people as they clamor for larger rights, and a wider liberty. He sees their power; he acknowledges the justice of their claims; and as a man, and a legislator, he is as ready to submit to the one, justly administered, as he is to grant the other. This is nobility of action. It is true manhood. And where would slavery be, if slaveholders, the *men of caste* of our country, were influenced by a like manhood! It would die out. There would be none to palliate or defend the monster wrong.

But let us hope. The very power which makes royalty weak, and has nurtured in the bosom of this nobleman a wise philanthropy and generous wisdom, in spite of the selfishness of caste, will yet overthrow slavery. Soon the concentrated force of the world's opinion will be brought to bear against it, and this hateful and corrupting institution must fall. A day with all mistrust and forbidding! Fidelity to truth, fidelity to ourselves, fidelity to man, is all that is required to dash down the gigantic scheme of human fraud, and to make freedom, in theory and in fact, the birthright of all.

Confidence is the companion of success. Courage ought to have eyes as well as arms.

The Signers.

The Independent Democrat, of New Hampshire, is out spoken on the subject of slavery. It remarks: To the careful observer of the course of events and the principles which are actuating the 'free leaders' of the party, it will be apparent that a great revolution is going on, which must inevitably break up all the party lines which have, for a few years, divided society. Every day the old watchwords of party are being thrown away. Men are beginning to look beyond names, and take a glance at things. They are beginning to see that acts, principles, measures, are the true tests by which to judge parties as well as men.

And this is the true test. Every man of sense knows, if he knows any thing, that the catch-words of party, and the drill of party, are simple means to confer power on the few. For a time, and occasionally, this may not be the case, but in the long run, this is the sum and substance of the whole theory. The Democrat continues:

The Democratic party, which came into power on the pledge of faithfulness to the great doctrines of equality and universal liberty, has proved false to the mission for which it was organized. The leaders of that party, forgetting all principle in an inordinate passion for power, have perverted all the energies of the party to the foul purpose of upholding and extending slavery. Free thought, free speech, and free action, in the name of Democracy, have been alike prohibited and proscribed. Honest and patriotic men have fallen under the guillotine, for no crime save devotion to liberty and the honor of their country.

The state of things people have endured till they will endure it no longer. They are resolved to return to first principles.

They are determined that the Democratic party shall be true to the right, or lose its power to do good deeds of wrong. With the people there is no slack for oppression. They have its very name. They will neither bow down to, nor support it. Nor will they follow leaders whose highest aim it is to establish their own power on the ruins of the people's rights.

This new state of things the leaders do not, and will not soon, understand. So long accustomed to dupe and deceive the people, they will not see, till they are utterly overwhelmed, the fearful gulf into which they are being hurried. Blinded by lust of power, and deaf to every call of duty and right, they cannot read the handwriting on the wall till the voice of the indignant and betrayed constituency shall pronounce in words of thunder the sentence, 'Depart ye cursed.'

From all parts of the country we are receiving information which satisfies us, that the battle which we have just fought in this State, is but the beginning—the first skirmish preparatory to the great battle of freedom and right, with which this country is destined, at no distant day, to be agitated from end to end. The good and true men of both and all political parties are feeling that too long already have they stifled their honest convictions of duty, at the beck of party dictation—too long have they permitted bad men to lead the country and its sacred institutions to the brink of ruin. Duty to themselves, to their children, their country, and their God, require that they should suffer it no longer.

This is the right doctrine. And the people must preach it in public, and act it out at the polls. For there are men in the country who think they may be duped and deceived on every occasion, and who go to work systematically to dupe and deceive them. How are such men to be reached? By what means shall their blinded lust be lashed into penitence, and their seared consciences awakened to a sense of their degradation? One thing only will do this, and that is the voice of an indignant and betrayed people. Let that be heard, and they will hide their heads in very shame.

We rejoice to hear from the Democrat, that the result of the recent election in New Hampshire has unchained a thousand tongues, hitherto silent, to the treachery of those representatives from the free States, who sacrificed the constitution, and the honor of their country, at the shrine of slavery.

Every day is but adding to our conviction that the position assumed by the leaders of the Democratic party on the subject of slavery, is inevitably destined to work the overthrow of those leaders in every free State. The honest masses, in whose bosoms the principles of democratic liberty have an abiding home, are daily rising from the adulterous union of democracy and slavery. Almost daily are the honest friends of freedom, whose voice has hitherto been stifled in the more boisterous clamors of men who fight only for the loaves and fishes, for which they are willing to sell even their country, speaking out the warm gushings of souls who feel that the star of freedom has not clean set forever. With such men as Bryant, and Sedgwick, and Wood of New York, and thousands of others, of the best democrats in the Union to cheer us on, we feel doubly sure that we are right and must triumph!

Byrant, of the New York Evening Post, well remarks: 'We wish for our part, that there were in our party more of such men as Mr. Wood, in the respects of frankness, political integrity, and honorable motives.'

And the right will triumph! Let the people hold to this faith, and act upon it.

Mexico.

Advices from the city of Mexico to the 14th, and Vera Cruz to the 18th ult., were received yesterday, by the brig *Somers*, which has arrived at Pensacola, bringing despatches from Mr. Sidel, to the Government, which were immediately forwarded from Pensacola by a special messenger. A slip from the Pensacola Democrat, and private correspondence received at New Orleans, state that positive information had been received at Vera Cruz, that the Mexican Government had given a definitive answer to Mr. Sidel, declining to receive him as a resident Minister, though professing willingness to receive a commissioner to treat of the Texas question alone. It is also stated that Mr. Sidel had written to Vera Cruz, that he would reach that place and be ready to sail about the 25th March. His passports, however, had been delayed, and it was still not considered impossible that the Government, at the last moment, might change its policy, and be ready to receive our Minister.

The European news by the English steamer of the 4th February, has just been received at Mexico, and the gentleness manifested by the British press and ministers, had quite an effect on the temper of Mexico, so much so that it was said had the English news been received prior to the positive rejection of Mr. Sidel, that occurrence would probably not have happened.

The inhabitants of Vera Cruz were much alarmed by the continued presence of the American fleet before that town, and in anticipation of an attack, on learning that Mr. Sidel's second and formal application to be received had been rejected, were many of them hurriedly leaving the town. The newspapers admit the existence of this alarm, and call on the public authorities to adopt precautions to restore and preserve the public tranquillity. The Mexican navy, according to custom in such cases, had been sent to a place of safety up the Alvarado river. The discussion of the monarchical project continued to occupy much attention; but it seems quite certain that the proposition will have very little popular favor.

A large body of troops (reported at twelve hundred,) destined to reinforce the garrisons at Vera Cruz, it is stated, had revolted at San Luis de Potosi. This and minor circumstances are of as much moment as the premonitions that usually give notice of a new revolution in Mexico. The intention of the government is to suppress all further discussion relative to a change in the form of government. This announcement had deeply excited the republican portion of the press.

On Tuesday and Wednesday of last week, the Massachusetts Senator made a defence of the Washington treaty. It is said to be his master effort. A Democrat after hearing it said, 'no man who valued his reputation would dare assail that treaty.'

Rhode Island.

The Rhode Island election has resulted in the triumph, by a small majority, of the Law and Order party. The vote for Governor in the several counties, as compared with that of last year, when the 'Liberation' ticket was carried, stood as follows:

	1840.	1845.			
Diman, Jackson, Scott, Fenner, Jackson, Newport, 3,967	4,790	109	3,699	5,279	
Wickford, 1,905	1,601	3	1,171	281	
Westerly, 822	1,000	41	884	119	
Kent, 939	652	3	935	631	
Bristol, 621	592	3	486	214	
Totals,	7,464	7394	159	7,795	6,907

Diman's (L. & O.) majority 173
The aggregate vote was in 1840, 14,755; in 1845, 15,892.
The vote for Lieutenant Governor stood thus:

	1840.	1845.	
Harris, (L. & O.)	7,448	Diman, (L. & O.)	7,261
Moss, (Lib.)	7,260	Hazard, (Lib.)	8,679

Harris' maj. 488
Diman's maj. 582
It is barely possible that in consequence of the scattering votes, there may have been no election of Governor by the people. But the Legislature will contain in the Senate 19 and in the House 43 'Law and Order' members, and of the Liberation party 12 in the Senate and 25 in the House—making an absolute majority in joint ballot, of 25 Law and Order men.

The Mountains.

Better and better come the voices from our mountain homes. Wherever slavery is discussed, the mountain men of Kentucky speak out against it with bitter taunt and heart-whole hate. We met one of these, our friends, the other day, and he said to us—'Die, but don't give up! for there is not a man in our parts that would not do the same thing.'

We should not be surprised if the mountain counties demanded, in a year or so, emancipation as a right due the white as well as the black. A little agitation there, we are certain, would produce this result. For so far as we can gather public opinion, there is no difference of opinion. Whig and democrat, professor of religion and non-professor, stand upon the same platform, and say, 'no slavery for them, no slavery in the state.'

These mountain men know perfectly well the appalling oppression it works upon the poor white laborer. 'I would rather live upon hog, hominy and the cold hill water all my life in the hardest poverty, and be free,' said one of them, 'than have fifty of the best acres of land, and be compelled to live on it, if it adjointed a large slaveholder's plantation.' And the reason is obvious. The large slaveholder would control him every way, by lessening the value of his labor by the competition of his slaves, and then through that slave labor make the white man's industry disreputable. Every artisan, mechanic, and day laborer feels this oppression to the very quick, unless blinded by the darkest ignorance.

We give to these mountain men a song, for them and for their children. It was sung among the granite hills of New Hampshire, at the last election, by the New Hampshire freemen; but it will suit Kentucky freemen as well. It is called the 'Ballot Box Song.' Let it be borne on the mountain breeze, and teach your boys, mountain men of Kentucky, to join in the chorus with you.

We were born among the mountains, nursed in the forest shade;
Our lullaby the torrent's song as it dashes down the glade;
We've seen our eagles soar away among the troops of snow;
We've heard our mountain tempests send up their loud hurrahs;
And think you, midst such teachings, we can be slavery's tool?
Or that we can forget the truths we learned in freedom's school?
No! we laugh at slavery's curses—we scorn her tauntings high;
We're firm as our mountains, with their white caps in the sky.
'Tis true we have been sleeping, but we cannot slumber more;
For we've awakened at the moment when the traitor's at the door.
We've awakened, and we'll conquer! for we've left the shackles and the farm;
And hand in hand with schoolmen are the men of iron arm.
We've come from hill and valley, from our storied haunts of old,
And we feel the inspiration which our martyred fathers hold.
For we laugh at slavery's curses—we scorn her tauntings high;
We're firm as our mountains, with their white caps in the sky.
Each forest speaks of freedom, and every bird and bee,
And every mountain echo—and still we are not to be free?
We ask no bloody sabbre man's fetters to unbind—
We know no friend to freedom like the onward march of mind.
We've noble hearts among us, as free as mountain rills,
And they will think! for thought is free among Kentucky hills!
We laugh at slavery's curses—we scorn her tauntings high;
We're firm as our mountains, with their white caps in the sky.

J. W. Waring Again.

The New Orleans Picayune repeats the story that Mr. Waring wrote a 'coat of mail made of steel' pronounces him an 'arrant coward,' and speaks rather approvingly of the whole matter. Now we personally have no reason to defend J. W. Waring, for we neither admire his character, nor have escaped his threats of violence. But justice requires us to correct the statement about the coat of mail, whilst every act of the man's life proves him a brave man. But no matter how bad Waring was, he was too honorable a man to play the secret assassin; and although he killed three men, he always fought in open and equal fight. There are more assassins in this city than J. W. Waring; and the man or set of men who justify secret murder, are no better than assassins themselves. Let the cries of a prostituted public morality ascend in triumph—Waring is fallen, and without friends!—Who is so base, as not to abuse him! It can be done with impunity!

The 'Rat' System.

We give below an article headed 'Protection to Labor.' The Dutch can see how a white convict or temporary slave plays the 'rat,' by working for a master without wages, but cannot see how slavery is a great penitentiary system, a great 'rat' house! Laborers of Kentucky, can't you see as well as the Dutch?

PROTECTION TO LABOR—PENITENTIARY COMPENSATION.—A bill has been introduced into the Legislature of Pennsylvania, which provides that after the fourth day of July next, the manufacture of boots and shoes,

10c. retail. Wood is worth \$2.50 to \$2.75 by the cord.

FISH—The stock of fish is good. We quote macaroni at \$1.21 to \$1.22, and large at \$1.15, No. 2 at \$1.09, and small at \$1.12; No. 3 (north) at \$7 to \$7.50; and south at \$9; 4c. per lb.; lake fish \$8; herrings 75c. to \$1 per box, mackerel \$16 per bbl.; kites \$3, and tierce \$34; pickled herrings \$2 per bbl.; pickled cod \$7 per bbl.

FRUITS—The supply of fruits is good. We quote oranges at \$5.50 per box; Sicily lemons \$3.50 to \$4; raisins, M. \$2.25 to \$2.50 do.; figs 14c. to 16c. per lb.; currants 14c.

GRASS—S.S. 14 to 16c; dried apples \$1 12 for from wagon loads.

GUNST BARD—17c each then at 15c, at their own price. Superior grain sacks of cheap elm manufacture here are worth from 18 to 20c.

GRAIN—We quote wheat at 66c 1/2. Corn, is selling by wagon load at 29c, in the ear, and 30c, shelled. Oats selling at 27c from wagons, and at 27c, from manifest.

GRASS—We quote alfalfa at 23c.

HEMP—This article continues to be in good demand the factories here at \$55 to \$60 per ton, bales; in the bale is worth from \$3 to \$4 more, depending on the make which it is cleaned. There is none shipping. Watered we quote at \$10 to \$120.

HAY—We quote the aver 75c per 100 pounds and 50 per ton.

HOW—We quote Juniata and Louisa here at 3 1/2 each, and 3 1/2 to 4c, retail, at which prices large sales daily made for cash. There has been a large sale of Tennessee pig to a Wheeling house within the last ten days at 27 to 28c, cash.

lard during the last week. We continue to quote cou
lard at 51 to 51c from wagons. We note a sale of 200 b

INFERIOR No. 2 at 4½c. No 3 at 4½c. to 6½c. as the market prices for city land.

MOLASSES—The stock on hand continues tight, still there have been considerable arrivals during the week. We are selling at \$1.25 to \$1.35. Sugar-house molasses worth 45 to 45c. Arrived during the week 1,055 barrels.

MUSTARD—There is a demand for black and white mustard seed at \$3.50 per bushel.

NETS—Juniata and Bosom mill we quote at 4¢ and 5¢ in quantity, at the latter figures we note considerable stock on hand is good.

OLDS—We quote lined at 75c., hard 60 to 70c., speck 81 to 81.25, castor 75 to 81 per gallon, tanners' \$17.50 to \$22 per bbl.

PEAS—There is very little doing in city work, most being in town awaiting better prices. We note sales of barrels mess peas at \$10.50, do hard at \$10.25, do 50 lbs. at 40c. 50c., and 50 half lbs. at 45c. dollars.

POTATOES—Have advanced, and are now swelling to 12 to 13¢. The market is very quiet, potatoes for planting are sold at prices above our figures.

RICE—We quote it at \$5 to 5½c., as the market.

SALT—There is not much doing in salt. It is worth 10 to 12¢ at the river, and 12 to 15¢ at the coast. We are selling at \$1.50 to \$1.60 per ton, and 81 to 81.25, 15¢.

SUGAR.—The sales of sugar during the week have fair. We note sales of 10 hhd. at 6½c., 125 and 20

SIX.—There is a constant demand here at the silk-
tort for reeled silk at \$5 per lb., and cocoons at \$1
\$3 per bushel, as in quality. It is only the best pen-
cucos that command our highest figures.

SEAKS.—We now quote cloverseed at 475 to 85 per
Timothy seak at \$3 50 to 41; blue-grass seak. H-
grass brings \$50. from wagons and 62 to 75c. from at
rye 60c. orchard-grass \$1 25 from wagons and \$1 50
stores; hemp 60c. to 65c. at the factory.

WHEAT.—There has been sold during the past
at the old warehouse 100 bushels of tobacco at the following
prices: For first rate from \$2 25 to \$3; for second
from \$2 to \$3; for third rate from \$1 25 to \$1 75. One
hhd. was bought by Musselman & Co. at \$9. Sold at
Louisville warehouse during the same time 100 bushels

from \$2.25 to \$3.30; for third rate from \$1.30 to \$2.25.

WOOL.—This article commands 12½ to 16c. for unwashed; and 25 to 26c. for washed, as in quality.

WHISKEY.—Sales of common whiskey during the week have been at our former quotations. It is worth 13 to

Revised we quote at 17½ to 18c.

EXCHANGE AND BANKS.—We have no particular change in the market during the week. The exchange is now furnished by the banks at ½ per centum. Brokers' rates continue at 1 per cent. checks on New Orleans, ½ to 1 per cent. prom bills on New Orleans, maturing before the 1st of gold, ½ per cent., and maturing 4 months, 1 per cent. Short bills are taken at the bank more favorable terms.

Alabama money is 4 to 7 per cent. dis.; Wheeling ½ dis.; Tennessee 1½ to 1 dis., but it passes current in ordinary transactions. Virginia, 10 to 15 dis.; Kentucky, 10 to 15 dis.; Mississippi, 10 to 15 dis.; Bank of Illinois, 40c dis.; Shawneetown, 60 dis.; Carolina, 1½ South Carolina, 1½; United States Treasury notes, par to 1 premium; specie, par to ½ gold, American 20 to 25.

Freights.—We now quote New Orleans freight per cask, 40c; flour 3½c; pound freight, including bag, 22½c; lard in kegs, 12½c. St. Louis freights, 30 to 37c; and 35c. per hundred. Nashville freights, 30 to 37c; 100 pounds. Pittsburgh freights 15c. per 100 pounds.

DOMESTIC MARKETS.

CINCINNATI, April 13.—Flour.—Sales Saturday, 66 bbls. Whitewater, at \$3 59 to \$4 00; 62 bbls.

brls. do. at \$3 68; 50 brls. do. at \$3 70.

LARD.--Sale of 150 kegs No. 1, city, at 6½c.

SEAGRA—Sales of 5 hds. fair, at 35¢.

MOLASSES—Sales of 20 barrels, at 25¢, 30 days, with cash added.

COFFEE—Sale of 20 bags good fair at 3½¢.

SALT—Sale at river of 750 lbs. No. 1 Kenhawa, (some per bushel), and 80 lbs. No. 2, at 17¢.

POTATOES—Sale from 100 to 200 lbs. at \$1 25; 200 bushels at \$1 75, and 10 at 40¢.

LARD OIL—Sales of 10 lbs. at 60 cts. per gallon, and 12¢, 10¢ for barrels in each case.

NEW ORLEANS, April 3.—The Cotton market very dull yesterday, and only 1500 bales changed in the hands of the previous day, and exclusive of a list sold two or three days since, but not previously public.

SEAGRA—There was a very good demand, and full hds. were disposed of, principally on Northern Sea Island.

MOLASSES—Sales amount to 700 bbl. at 25¢. for 30 days. Some parcels inferior being taken at 24 and 23 gallon.

NEW YORK, April 3, P. M.—FLOUR and MEAT markets quiet. The latter has continued in export and notice further sales of about 4000 barrels Groy and Troy at \$5 57½, to 5 43½ closing at the lower end.

Until yesterday, there was very little inquiry for hams and the market was heavy; there was then rather

POULTRY—The market for broilers is depressed, and we have only to notice sales of a hundred barrels; new Ohio Prime Poultry at \$9.00; Mess, 11 to 11 1/2; old Mess, 10.62, and re-sales

Beef \$8 25. Ohio Lard has been in better request for export, and 12 to 1500 barrels have changed hands, No. 1 at 7 cents, No. 2 at \$6 81½ per 100 lbs., and 4 to 500 k cents.

BALTIMORE, April 9.—**Flour.**—There were yesterday of some small parcels at \$4.75. This is the rent rate to-day, but we hear of no sales.

Provisions.—Pork has not been in much request the few days. Sales yesterday of 30 brls. Western Me. 11:25 cash, and 50 brls. Mees and Prime at 11.50 and to-day holders show more firmness, and for Prime 12-lars is asked, but no sales above our last quotations taken place.

NEW YORK CATTLE MARKET. April 9.

Market 672 Beef Cattle (500 from Pennsylvania) 50 and Calves, and 700 Sheep and Lambs.

PRICES—BEEF CATTLE—We have this week to

COWS AND CALVES—The moderate number at market were all taken at prices ranging as in quality from 5 and 40 dollars. A slight advance.

TOBACCO.—The Baltimore American says:—"A The demand for Maryland is confined to the better description of the leaf, and the quantity of the same is not large. The market is taken at 2 to 5 and 6 dollars.

which form but a very small portion of the receipts. The superior sorts are neglected. The demand for Ground has also fallen off. Good qualities sell, but at rather low prices, say 2 75 and 7 dollars. and for very desirable lots as much as 9 dollars has been paid. We quote this week, viz: Inferior and common Maryland, 2 and

The receipts of Ohio Tobacco are also mostly of good qualities. The demand is confined to good reds, good yellows, and good spangled lots—other sorts not wanted can hardly be sold at all except at low prices. The quantity of good is very small and the receipts are not sufficient to induce buyers to enter the market.

POETRY.

Lutes.
Suggested by a visit to the City of Washington,
in the 12th month of 1845.

Written for the Philadelphia Citizen, by J. G. WATKINS.

With cold and wintry moon-light
On its roof and steeple shad-
Shadows waving with the sun-light
From the gray sky overhead.
Broadly, vaguely, all around me, lies the half-built
town outspread.

Through this broad street, restless ever,
Ebb and flows a human tide,
Wave on wave, a human river—
Wealth and fashion side by side;
Taller, idler, slave and master, in the same quick
current glide.

Underneath yon dome, whose coping
Springs above them, vast and tall,
Grave men in the dust are groping
For the largest, base and small,
Which the hand of Power is scattering, crumb
which from the table fall.

Base of heart! They slowly barter
Honor's wealth for party's place;
Step by step, on Freedom's charter
Leaving footprints of decay.
For to-day's poor pleasure, turning from the great
hope of their race.

Yet, when festal lamps are throwing
Glow round the dancer's hair,
Glad, as if an angel, flowing
Backward on the sunset air;
And the low quick pulse of music beats its measure
sweet and rare:

There to-night shall woman's glances,
Star-like welcome give to men,
Fawning looks, with shy advances,
Seek to touch their garments' hem,
With the tongue of flattery, gazing deeds which
God and Truth condemn.

From this glittering lie my vision
Takes a broader, sadder range,
Full before me have arisen
Other pictures, dark and strange,
From the paler to the gloom must the scene and
witness change.

Hark! the heavy gate is swinging
On its hinges, harsh and slow;
One pale prison-lamp is flaring
On a fearful group below,
Such a light as leaves to terror whatso'er it does
not show.

Plying God!—Is that a woman
On whose wrists the shackles clash?
Is that shriek she utters human,
Underneath the stinging lash?
Are they MEN whose madness from that sad
procession flash?

Sill the dance goes gaily onward;
What is it to Wealth and Pride,
That without the stars are looking
On a scene which earth should hide!
That the SLAVE-SHIP lies in waiting, rocking on
Potomac's tide!

Vainly to that mean Ambition
Which, upon a rival's fall,
Winds above its old condition,
With a reptile's slinky crawl,
Shall the pleading voice of sorrow, shall the slave
in anguish call.

Vainly to the child of Fashion,
Giving unto ideal love,
Graceful luxury of compassion,
Shall the stricken mourner go;
Hateful seems the earnest sorrow, beautiful the
hollow show!

Nay, my words are all too sweeping:
In this crowded human mass,
Feeling is not dead, but sleeping;
Man's strong will and woman's heart
In the coming strife for Freedom yet shall bear this
generous part.

And from yonder sunny valleys,
Southward in the distant loam,
Freedom yet shall summon allies
Worthier than the North can boast,
With the evil by their hearth-stone grappling at
everest cost.

Now, the soul alone is willing;
Faint the heart and weak the knee;
And as yet no life is thrilling
With the mighty, just and true;
Tarieth long the land's good Angel, but his advent
is to be!

Meanwhile turning from the revel
To the prison cell's night,
For interior hate of evil,
For a keener sense of right,
Shaking off dust, I thank thee, City of the
Slaves, to-night!

"To thy duty now and ever,
Dream no more of rest or ease;
Give to Freedom's great endeavor
All thou art and hast to-day."
Thus, above the city's murmur, saith a Voice, or
seems to say.

Ye with heart and vision gifted
To discern and love the right,
Whom words have been lifted
To the slowly-growing light,
Where from Freedom's sunbeams drifted slowly back
the mark of night!

Ye who through long years of trial
Still have held your purpose fast,
While a long-headed shade the dial
From the western sunshine cast,
And of hope each hour's denial seemed an echo
of the last!

Oh my brothers! Oh my sisters!
Would to God that ye were near,
Gazing with me down the vista
Of a sorrow shadowed and drear,
Would to God that ye were listening to the voice I
seem to hear!

With the storm above us driving,
With the false earth mined below,
Who shall marvel if this starving
We have counted friends as foes,
Unto one another giving in the darkness blow for
blow.

Well it may be, that our natures
Have grown sterner and more hard,
And the freshest of our features
Somewhat harsh and battle-scarred,
And, their harmonies of feeling overtaken and rude-
ly jarred.

Be it so. It shall not swerve us
From a purpose true and brave;
Dearer Freedom's rugged service
Than the pasture of the slave;
Better the storm above it than the quiet of the
grave.

Let us then, uniting, bury
All our idle fears in dust,
And to future conflicts array
Mutual faith and common trust;
Always be who most foregoeth in his brother is
most just.

From the eternal shadow rounding
All our sun and straight line here,
Voices of our lost ones sounding,
Bid us be of heart and cheer,
Through the silence, down the spaces, falling on the
inward ear.

Know we not our dead are looking
Downward with a sad surprise,
All our strife of words rebuking
With their mild and rebelling eyes?
Shall we grieve the holy angels? Shall we cloud
their blessed skies?

Let us draw their mantles o'er us,
Which have fallen in our way;
Let us do the work before us
Cheerily, bravely, well we may,
For the long night-silence cometh, and with us it
is not day.

A COUNTY MOVING TO TEXAS.—In Mec-
lenburgh county, Virginia, the ancient
produced by a projected movement to Tex-
as, is said to be immense; nearly the whole
county is about to remove thereto.

SELECTIONS.

Parisian Chat-Chat.

The N. Y. Evening Gazette translates the fol-
lowing chat-chat from the Parisian correspondence of
the *Courier des Etats Unis*:

An Indian nabob has recently arrived at Paris
from the banks of the Ganges; he is neither an am-
bassador nor a rajah, but he possesses another kind
of merit in an eminent degree, viz: a colossal for-
tune. The stories they tell about his wealth and
magnificence seem borrowed from the Arabian
Nights. He is said to be worth two hundred mil-
lions; take away one half for exaggeration, and the
remainder forms a sum competence. He was in Lon-
don, and sent to Queen Victoria a present of a
hundred cashmere shawls—by way of return the
Queen invited him to dinner.

The two first dances in the world are just now
both at Rome. "Tanghina" has arrived; Fanny
Elder was about to leave, but had been retained by
the enthusiasm of her admirers. No artist has ever
received in Italy so magnificent a welcome as Ma-
dame Elster. They threw her bouquets bound
together with diamonds, and she sold her baskets
filled with flowers lying on richest lace. It was
not the Romans who exhibited this generous atten-
tion, but the English at Rome. The Romans are
too poor for such things; they applaud, they scream,
they rise, but they must expect nothing more from
them. There is but one first Roman in Rome, and
that is Torlonia, prince and banker—a prince who
discounts bills, and buys and sells on commission!
Mr. Torlonia, though a millionaire, is any thing but
lavish of his money.

His majesty Louis Philippe is determined that
his court shall be the center of pleasure and amuse-
ments of all kinds. He has all the tastes and all
the spirit of a young King prodigal of gold and fetes.
When the Queen of England comes to Paris next
summer, he will show himself a master in these
matters.

Lord Brougham being invited to dinner by Mr.
Dupin, left the Chateau de Cannes and arrived at
Paris on Monday, just as the company were seating
themselves at table. Posting two hundred and forty
thousand francs for a dinner is a thing of which only
the English are capable.

Dr. Dehay has just published a work on the art
of beauty, in which the subject is treated with taste and
science, and which is full of curious research upon
cosmetics, and all matters connected with the toilet-
te. America, and the United States, will find in this
book a precious recipe of the Empress "Popeye's," by
the use of which she was enabled to retain her beauty
until her third marriage, and thus tame even the
ferocious Nero. It appears that Popeye owed the
preservation of her charms to no less than a bath
of a bath in which her slaves had crushed
two pounds of raspberries, and twenty pounds
of strawberries. Ninon de l'Enclos had learnt
this secret in the Roman History, and thanks to
the use of it, she inspired the most violent pas-
sions even in her sixtieth year. Let your beautiful
American friends profit by the experience of Popeye
and Ninon. It is computed that ten millions of
francs are paid yearly in Paris for flowers. A new
establishment for their cultivation has been opened
in the Champs Elysees, called the "Winter Gar-
den." It is a real palace of flowers, where perpetual
spring reigns under a sky of glass in a mild and
perfumed atmosphere. It really contains 200,000
flowers, and has become a rendezvous for the world
of fashion.

Flowers have their charms and their perils; those
delicious bouquets which we admire so much at balls,
may become extremely dangerous. We do not
speak of the billets doux which may be slipped in,
and concealed under the velvet petals of a carnation,
but is but an indirect and insidious danger. But
on retiring from a fete, the bouquet carelessly thrust
in the bedroom may produce a most deleterious
effect upon the atmosphere. Recently in London a
young lady died of a fever, and it was found that
she had inhaled the perfume of a carnation which
was called in, declared that the sole cause of this
catastrophe was the poisoning of the air, by the ex-
halations of a quantity of lilies found in two large
vases on a table in the room. Roses, tuberoses,
jacinths, and in fact most flowers, may in the same
way produce effects, if not mortal, at least very in-
jurious. Their influence acts most powerfully on
the nervous system. Sometimes imagination alone
does the mischief. A young lady of most sensitive
nerves was relating one evening to several friends
in her drawing room that she had a horror of a rat
the perfume of that flower, said she, gave me the
verigo. The conversation was here interrupted by
the entrance of a friend, who brought her way to
a ball, was a rose in her hair, and she fell
delicately grew pale, threw up her arms, and fell
gracefully back upon the sofa. "What an extraordi-
nary nervous susceptibility, what a delicate and
sensitive organization," cried every body. "For
heaven's sake, Madame, retire; do you not see that
it is you who causes this spasms?" "Me!" replied
the astonished friend. "Certainly. It is the per-
fume of that rosebud in your hair!" "Really, if
that is the case, I must give up to you the guilty
flower!" said she, and she threw away the rose.
She then took the flower from her hand, and handed
it to one of the persons who had addressed her, and
their inquietude soon gave way to another feeling—
the rosebud was artificial!

"MICHAEL ANGELO.—Angelo loved mar-
ble as other men loved life, and as we see in
living things symmetry, beauty and perfect
form, so in every block of marble he saw
human forms, with all their muscles, fibres
and passions.

"In art, he saw but a single object worth-
y of being reproduced, and that was the
human form; and in man only two things—
muscles and passions—the body and the soul
of sculpture. Costumes, landscapes, grounds,
perspective, were nothing to him; hence nearly
all his persons are naked, and even his paintings
seemed sculptured.

"Michael Angelo could not help being
sarcastic, although he was no detractor
from real merit; a single proof of this is
found in his noble tribute to the genius of
Giberti, who had made the brazen doors of
the Baptistery at Florence: 'They are
worthy of being the gates of Paradise.'

One day a painter came to him to show
him a picture in which there was not a part
that had not copied from the work of others.
It is all well done," said Angelo, "but I do
not know what will become of your picture
at the Day of Judgment, when all the mem-
bers rejoin their bodies: for here is a head
which belonged to the David of Cimabue—
there a leg you have taken from Giotto—
an arm you borrowed from —: what
will remain for you?"

"THE SELF-CONSCIOUS AND THE UNCON-
SCIOUS: BY L. MARIA CHILDE. With whizz
and glare the rocket rushed upward, pro-
claiming to all men, 'Lo, I am coming!
Look at me!' Gracefully it bent in the air,
and sprinkled itself in shining fragments;
but the gem-like sparks went out in the
darkness, and a stick on the ground was
all that remained of the rocket. High above
the horizon a radiant star shone in
quiet glory, making the night time beau-
tiful. Men knew not when it went up in
the stillness.

In a rich man's garden stands a pagoda.
The noise of the hummers told of its pro-
gress, and all men knew how much was
added to it day by day. It was a pretty
toy, with curious carving and gilded bells.
But it remained as skill had fashioned it,
and grew not, nor cast seed into the future.

An oak noiselessly dropped an acorn
near by, and two leaves sprang from the
ground, and became a fair young tree. The
gardener said to the hawthorn, "when did
the oak go about you?" The hawthorn
answered, "I do not know; for it passed
quietly by in the night."

"Thus does man's talent whizz and ham-
mer, to produce the transient form of things,
while genius unconsciously evolves the
great and the beautiful, and casts it silently
into everlasting time."

It is the duty of the christian to be peace-
ful even with the enemies of peace, not by
consenting to their iniquity, but with the
design of correcting their error: so that
should his example and his entreaties be
unavailing, there may not be, in the least,
cause of enmity against him.

The London Times is prophetic that the gov-
ernment of Mexico will yet be monarchical.

Old Psalm Tunes.—There is, to us,
more touching paths, heart-thrilling ex-
pression, in some of the old psalm tunes,
feelingly displayed, than in the whole batch
of modernisms. The strains go home, and
the "fountain of the great deep is broken
up"—the great deep of unfathomable feel-
ing, that lies, far, far below the surface of
the world-hardened heart; and as the un-
wonted, yet unchecked, start, in the
eye, the softened spirits yield to their in-
fluence and shake off the load of earthly
care, rising purified and spiritualized into
a clearer atmosphere. Strange, inexplicable
associations brood over the mind—"like the
far off dream of Paradise," mingling their
chords melancholy with musings of a still,
subdued, more cheerful character. Have
many glad hearts, in the olden times, have
rejoiced in these songs of praise—how
many sighed out their complaints in these
plaintive notes, that steal sally, yet sweetly
on the ear—hearts that, now cold in
death, are laid to rest, found that sacred
note, within those walls they had so often
swelled with emotion.—*Liberty Standard.*

SPEAKING CROSS.—You gain nothing by
a harsh word. What if that boy broke the
pitcher, or put his elbow through the glass
—do you mend either by applying harsh
epithets to him? Does it make him more
careful in future? Does he love you bet-
ter? Hark! he is murmuring. What says
the boy? "I'm glad of it; I don't care
how much I break." He talks thus to
even with his master. It is very wrong in
him, we know, but it is human nature, and
therefore has been set before him by you.
Say to the careless boy, "I am sorry,
you must be more careful in future," and
what will be his reply? "It was an acci-
dent, and I will be more careful." He will
never break another pitcher or glass—if he
can help it, and he will respect and love
you a thousand times more than when you
flew into a rage and swore vengeance upon
his head. Remember this, ye who get an-
gry and rave at a trifle.—*Port. Bulletin.*

GOOD EFFORTS.—It may happen that
the efforts of beneficence may not benefit
those for whose benefit it was intended,
but, when wisely directed, it must benefit
the person from whom it emanates. Good
and friendly conduct may meet with an
unworthy; an ungrateful return; but the
absence of gratitude on the part of the
receiver, cannot destroy the self-approba-
tion which recompenses the giver. And we
may scatter the seeds of courtesy and
kindness around us at little expense. Some
of them will undoubtedly fall upon good
ground, and grow up into benevolence in
the minds of others; and all of them will
bear fruits of happiness in the bosom
whence they spring. Once blest are all
the virtues always—twice blest sometimes.
The counterpart of these observations ap-
plies to the baneful and immoral qualities.
Their influence upon the mind and soul is
endurable; not so their influence upon the
body. Those things that we reverence for
their antiquity, what were they at their first
birth? Were they false? time cannot
make them true. Were they true? time
cannot make them more true.—*John Hale.*

—Thus was beauty sent from heaven,
The lovely mould of truth and good
In this dark world; for truth and good are one,
And beauty dwells in them, and they in her,
With like participation.—*Alexander.*

Thy life, wert thou the "pittifullest
of all the sons of earth," is no idle dream,
a solemn reality. It is thy own—it is all
thou hast to front eternity with. Work,
then, even as he has done, and does—like
a star unobscured, yet unobscured.—*Cur-
ran.*

We should concede to our enemies the
merits and honors they justly deserve, and
this will prove that our complaints against
them are not dictated by hatred, but that we
have just reasons for being offended on ac-
count of their injustice or impropriety to-
wards us.—*Plutarch.*

There are so many tender and holy emo-
tions lying about in our inward world,
which, like angels, can never assume the
body of an outward act—so many rich and
lovely flowers spring up, which bear no
seed—that it is a happiness poetry was in-
vented which receives into its limbus all
these incorporeal spirits, and the perfume
of all these flowers.—*Jean Paul Richter.*

THE COMPANY OF BOOKS.—It is chiefly
through books that we enjoy intercourse with
superior minds; and these invaluable com-
munications are in the reach of all. In the
best books great men talk to us, give us
their most precious thoughts, and pour their
souls in ours. God be thanked for books.
They are the voices of the distant and
dead, and make us heirs of the spiritual
life of past ages. Books are the true
clergy. They give to all that faithfully
use them, the society, the spiritual presence,
of the best and greatest of our race. No
matter how poor I am; no matter though
the prosperous of my own time will not en-
ter and take up their abode under my roof
—if Milton will cross my threshold to open
to me of Paradise, and Shakespeare to open
to me the worlds of imagination—the work-
ings of the human heart, and Franklin to
enrich me with his practical wisdom, I shall
not pine for want of intellectual compan-
ionship; and I may become a cultivated
man, though excluded from the best com-
pany where I live. Nothing can supply
the place of books. They are cheering or
soothing companions in solitude, illness,
and affliction. Let every man if possible
gather some good books under his roof.—
Channing.

FREDERICK THE GREAT AND DUELLING.
Frederick the Great, if the story told of
him is true, took a most effective and sum-
mary mode to put down duelling in his
kingdom. We see the following paragraph
going the rounds:
An officer desired his permission to fight
a duel with a fellow officer. He gave his
consent, with the understanding that he him-
self would be a spectator of the conflict.
The hour of meeting arrived, and the parties
repaired to the place of slaughter; but
what was their surprise to find a gibbet
erected on the spot. The challenger in-
quired of Frederick, who was present ac-
cording to agreement, what this meant? "I
intend," said he sternly, "to hang the sur-
vivor." This was enough. The duel was
not fought; and by this simple and effectual
means, it is said, duelling was broken up
in the army of Frederick.

Milwaukee Sentinel and Gazette.

THE SPIRIT OF CIRCE.—How mild,
how benevolent and beautiful that Spirit, as
displayed in the life and character of the
Son of God! How zealous for truth, and
yet how forbearing to the errors and men-
tal defects of others! How fearless in the
exposure of hypocrisy and vice, and yet
how gentle and forgiving to the sinner!
How prompt to vindicate the right, and
yet how meek to endure the worst wrongs
inflicted upon himself! How lofty in pie-
ty, and austere in morals, and yet how
practically benevolent, compassionate and
relieving the hungry, the sick, the bereaved,
the victims of all human ills! It is refresh-
ing to turn away from the selfishness, the
pride, the vindictiveness, and hard-hearted-
ness so universal in the world, and con-
template that Divine Spirit of all purity and
grace. And it is consoling to reflect, that
notwithstanding the representations of the
Christian religion, offered to us by design-
ing and mistaken men, of making it to con-
sist in mere formality or orthodoxy of opin-
ion, without either the love of God or man;
practically and essentially it consists in the
possession and manifestation of the spirit
of Christ; and that "if any man have not
the spirit of Christ, he is none of his."
—*Protestant Unionist.*

CHRISTIAN CONDUCT.—It has been well
remarked, that conduct is language that all
can understand, and if it be true, as the
saying is, that actions speak louder than
words, then all can speak of the Saviour—
all can preach the gospel of the blessed, in
the distinct, earnest, and powerful elo-
quence of a holy and well ordered life.
We can all plead for religion with living
and acting argument—all proclaim its beau-
ty and excellence by conduct which is
without reproach, and above all suspicion.
This is a mode of preaching which all
may adopt, and which every Christian
should do—which men cannot avoid hear-
ing—which they must and will respect—
and which they cannot but feel and cherish.
An infidel once remarked in relation to an
excellent man, "I never see that man with-
out feeling my own unworthiness—he is a
constant reproach to me—the sight of him
has often made me humble," or rather, he
has often made me humble. Reader, preach the
gospel by your conduct, and your brother will
bear it.—*Worcester County Gaz.*

CHEERFULNESS IN A WIFE.—A woman
may be of great assistance to her husband
in business, by wearing a cheerful smile
continually on her countenance. A man's
perplexities and gloominess are increased a
hundred fold, when his better half moves
about him with a continual scowl upon her
brow. A pleasant, cheerful wife, is a rain-
bow set in the sky, when her husband's
mind is tossed with storms and tempests,
but a dissatisfied and fretful wife in the
hour of trouble, is like one of those fiends
who delight to torture lost spirits.—*Chris-
tian Citizen.*

MAHOMETANISM. The *Bey of Tunis*,
in a letter to certain English residents at
Gibraltar, who had congratulated him for
abolishing slavery in his dominions, says:
"We have your letter congratulating us upon
measures that we have adopted for the
glory of mankind, to distinguish them from
the brute creation."—*Worcester County
Gaz.*

From the New York Tribune.

Mr. Calhoun's Speech.

The spirit of this speech, and its chief points,
were pretty clearly indicated in the brief sketch fur-
nished by our Reporter, but we should still take
pleasure in laying it before our readers, if we could
spare the room. It is characterized by great clear-
ness of statement, force of reasoning and modera-
tion of tone—qualities in striking contrast with those
of most of speeches made on this question by other
members of the dominant party. Its influence must
be highly favorable in repressing still more the al-
ready fagging spirit of War, and preparing the
country for a peaceful settlement of the Oregon
difficulty.

Mr. CALHOUN waived all discussion of the
question, but assumed that our right to the whole
territory was not perfect. At first his objections
to the notice were insuperable, because the measure
was coupled with the idea conveyed in the Presi-
dent's Message that it was preliminary to the asser-
tion by force of our claim to the whole territory. Now,
however, the whole aspect of the question was changed,
and it was seen that the Notice would leave
open the way for compromise. There had been a
mighty change; public opinion had developed itself
not only on this; but on the other side of the At-
lantic; and that voice of public opinion had uttered
itself most clearly and audibly in favor of a com-
promise. Here, too, the same change had been
manifested, inasmuch that he hazarded nothing
when he said that a large, a very large majority
of the Senate was in favor of a compromise—
an honorable compromise. The change
consisted in this: that when the Notice was
recommended there existed no hope of a
compromise, but now the highest and most
confident hope was felt by all. Now, there-
fore, there was no great interest connected
with our deciding this question of Notice,
one way or the other. Just in proportion
as the prospect of compromise was small,
the importance of the notice was great;
but, as the prospect of compromise increas-
ed, the measure of Notice became of less
and less importance.

If we give this notice at all, said Mr. C.,
I think it should be given substantially as
has been proposed by the gentleman from
Georgia. If I consent to the notice, it will
be, as I have said, to keep this agitation
from running into the next Presidential
election, and finally to test the question
and to give it at all, let it give it
precisely as we intend, expressing the opin-
ion that the difficulty should be settled by
compromise. So much I feel inclined to
vote for.

But this whole measure is subordinate to
a higher end, viz: the preservation of peace
and a settlement of our difficulties without
a resort to arms. My vote in regard to
notice will rest on the question whether the
notice will advance that end or not. And
I shall, therefore, reserve myself until I
shall be satisfied on that point.

I go for compromise and against war.
Although wars may at times be necessary,
yet peace is a positive good and war is a
positive evil; and I cling to peace so long
as it can be preserved consistently with
the national honor; and I am against war so
long as it can be avoided without the sacri-
fice of either. I am opposed to war in
this case, because neither of these exigen-
cies exist; it may be, as I conceive, avoided
without sacrificing either the national hon-
or or the national safety. But if these dan-
gers did exist, to a certain extent, war is
still highly inexpedient; because our rights
in Oregon can be sustained with more than
an equal chance of success without war
than with it. He who goes so stoutly to
war for "all of Oregon or none," may cer-
tainly come out of it with "none." I concede
to my countrymen the possession of all the
bravery, patriotism and intelligence which
can be claimed for them, but we shall go
into this contest with great disadvantage on

our side. As long as Great Britain has a
large force in the East, and is mistress of
the sea, she can carry on the war at much
less expense.

There is another reason why I am op-
posed to it: the war would soon cease to be
for Oregon; the struggle would be for
empire, and it would be between the great-
est Power in Europe on the one side, and
the greatest and most growing and spirited
people of the West on the other. It would
be pressed on upon both sides with all the
force, vigor, energy, and perseverance of
two great and brave nations; each would
strike the other in the most vulnerable point,
and the blows would be tremendous.

Amidst the uproar of such a contest, Ore-
gon would soon be forgotten—utterly for-
gotten: to be recovered, if at all, on the con-
tingencies of success or the reverse.

My next reason is, that though it is al-
leged that we must fight in order to protect
our citizens in Oregon: instead of their pro-
tection war would ensure their utter des-
truction. It is the most certain way to sacri-
fice them. This I will never consent to
do. They are American citizens—our
brethren and kindred. We have encour-
aged them to go there; and I never will
give a vote the result of which must be their
utter and speedy destruction. But if we
make a compromise on latitude 49°, they
will all be safe, if I am rightly informed,
there is not a man of them to be found
North of that line. This will carry all the
points we have in view, instead of sacrific-
ing them all.

I am against war, too, for reasons com-
mon to the whole Union. I believe that
the most successful war we could possibly
wage—even if in ten years we should get
the most extravagant advocate of war has
dared to hope for—if we could take the
Canadas, and New Brunswick, and Nova
Scotia, and every other British possession,
and drive her flag from the whole contin-
ent, and prosecute our adventures till we
had accomplished the downfall of the British
throne, and she should yield up spear
and shield and trident at our feet, it would
be to us the most disastrous event that could
happen. I do not now allude to the rava-
ges and desolations of warfare; to the
oceans of blood that must flow, and the
various miseries that ever accompany the
contest of arms, because I have never observed
that the statement of these things had any
great effect upon a brave people. No
doubt the evils would be very great, be-
cause there are no two nations in the world
who can do each other so much harm in
war or so much good in peace, as Great
Britain and the United States. The des-
truction would be tremendous on both sides.
But all this goes for nothing—for this may
all be repaired. The indomitable industry,
and enterprise, and perseverance of our
widely spread and still spreading and mul-
tiplying population, will soon find ways and
means of repairing whatever merely phys-
ical disasters war can inflict. But war has
far heavier inflictions for a free people, it
works a social and political change in the
people themselves, and in the character of
their institutions. A war such as this will
be of vast extent—every nerve and muscle
on either side will be strained to the utmost
—every commandable dill will be put in
requisition—not a portion of our entire fron-
tier but will become the scene of contest—
it will be a Mexican war on the one side,
and an Indian war upon the other. Its
flames will be all around us; it will be a
war on the Pacific, and a war on the Atlan-
tic—it will rage on every side, and fill the
land.

Suppose Oregon shall be abandoned, we
must raise seven armies and two navies; we
must raise and equip an army against the
Mexicans; and let no man sneer at the
mention of such a Power. Under the guid-
ance and training of British officers, the
Mexican population can be rendered a for-
midable enemy. See what Britain has
made of the feeble Sepoys of India. The
Mexicans are a braver and a harder people,
and they will form the cheapest of all ar-
mies. With good training and good pay,
they may be rendered a very formidable
force. Then we must have another army
to guard our Southern frontier, and another
to protect our Northern frontier, and another
to operate on our North-Eastern Bound-
ary, and still another to cover our Indian
frontier. At the least estimate we shall re-
quire a force of not less than 200,000 men
in the field. In addition to that, the ven-
erable and intelligent Albert Gallatin has
calculated the cost of such a war at sixty-five
millions of dollars; but that amount is too
small. A hundred millions is not an over-
estimate; and of this sum fifty millions
must be raised annually, by loans or paper;
so that, allowing the war to continue for ten
years, we shall have an amount of five
hundred millions of public debt. Add to
this the losses which must accrue on loans;
it will be very difficult to get these loans
negotiated in Europe; for, owing to the
unfortunate manner in which this affair has
been conducted, the feeling in Europe will
be generally against us. We cannot obtain
the requisite sums under an interest of thirty
or forty per cent. Add all these expenses
seven hundred and fifty millions.

But this is not all. We shall be plunged
into the paper system as deeply as we were
in the days of the Revolution; and what
will then be our situation at the end of the
war? We shall be left with a mortgage of
seven hundred and fifty millions of dollars
on the labor of the American people; for it
all falls on the labor of the country at last,
while much of the money will go into the
pockets of those who struck not a blow in
the contest. We should then have the task
of restoring a circulating medium of a
sounder character, and that from the deep-
est degradation of the currency. This is a
hard task, as all we know who have gone
through with it. Besides the influence of the
war will naturally be to obliterate the
line of distinction between the State and
the General Governments. We shall hear
no more about State Rights, but the Gov-
ernment will become in effect a consolidated
republic. By our very success, it will give
a military impulse to the national mind
which can never be overcome. The am-
bition of the nation will seek conquest after
conquest, and will soon become possessed
by a spirit totally inconsistent with the
form and genius of our Government; and
this will lead, by a straight and easy road,
to that gulph of all republics—a military
despotism. Then we shall have to provide
for three or four successful generals, who will
soon be competing for the Presidency—
Before the generation which waged the war
shall have passed away, they will witness a
contest between hostile generals. He who
conquered Mexico, and he who conquered
Canada will each insist upon his right to
the seat of power, and they will end their
struggle by the sword. Freedom thus lost,
can never be recovered. The national
ruin will be irretrievable.

I appeal, then, to gentlemen near me—
to my friends, whose separation from me on
this subject I deeply regret—and I say to
them, is it for you, who are Democrats par